

2091

NOW IS THE TIME TO START REBUILDING



AMERICAN FRIENDS SERVICE COMMITTEE
20 SO. 12TH STREET PHILADELPHIA, PA.

CIVILIAN PUBLIC SERVICE

expresses the vitality of the democratic process and the power of constructive goodwill in time of war. In Civilian Public Service, young Americans, designated under the Selective Service Act as conscientious objectors to war, perform "work of national importance"—building both physical and spiritual foundations for lasting freedom and security.

Freedom arises only out of a society of free individuals—free from want and greed, fear and hatred.

Security must rest upon a foundation of productive natural resources and creative human life.

By physical work, Civilian Public Service labors to stem the forces of wind, fire, erosion and disease which destroy the material sources of life. By spiritual witness and education, it labors to replace with mutual respect and goodwill, the emotions of revenge and intolerance which tear apart the fabric of fellowship. Through both its work and its witness it labors to establish a free and secure human community.

"TO SUBSTITUTE ORDER FOR CHAOS"

A Channel For Quaker Action

Civilian Public Service gives the Society of Friends the opportunity to:

- Sustain its historic belief in the sovereignty of individual conscience by providing conscientious objectors with an opportunity to act according to the dictates of their religious beliefs.
- Maintain the integrity of its profession of peace by voluntarily assuming the obligation to support conscientious objectors in work of national importance without public expense.
- Translate its testimony against war into positive action and proves the good citizenship of Friends during a time of crisis by helping to strengthen the country's natural and human resources.
- Train and discipline youth for creative service during war and in post-war reconstruction.
- Preserve the freedom of church by declining government support of or control over the expression of a religious conviction.
- Strengthen the social responsibility of the church in the democratic process, by joining in the administration of an enterprise of public service under private religious auspices.

... CREATION FOR DESTRUCTION"



Hurricane timber—a dangerous fire hazard, must be cleared from valuable New England forest land.

Increasing the nation's food supply through farming and soil conservation projects—and in the months ahead, preparing to help feed the starving in other parts of the world.



CIVILIAN PUBLIC SERVICE, Selective Service and Training Act a the United States provides "w civilian direction" for religious

THE AMERICAN FRIENDS

Society of Friends, the Brethren Mennonite Central Committee for Religious Objectors, to replace the Selective Service System. They took to organize and direct Civil the program within the limits of nominations have shared in sup

THE SOCIETY OF FRIENDS b

the Central Committee of Friends Yearly Meetings, and twenty-two approved the undertaking and is c



Civilian Public Service men live in simple, often crude quarters in forests and on farming land.

"TO SUBSTITUTE ORDER FOR CHAOS."

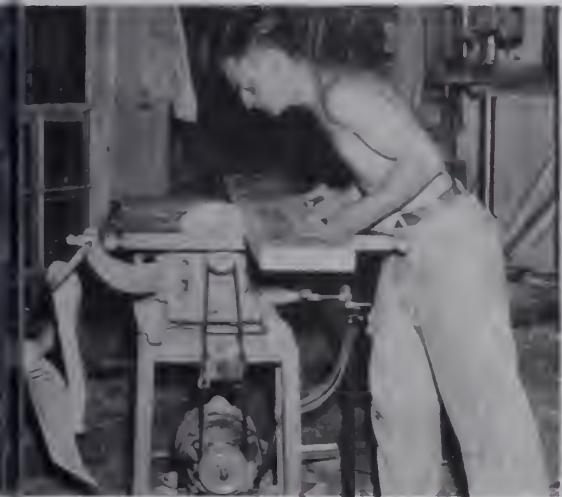
ected under terms of the Selection Committee authorized by the President of the United States, of national importance under the Selective Service Act, and conscientious objectors to war.

PUBLIC SERVICE COMMITTEE for the Quakers, the Service Committee, and the Friends' Service Committee, and the Friends' National Service Board supported them in their relations with the government individually, each of these underwriting the cost of Public Service and to finance the ability of the Friends to carry on their program. Other religious denominations are supporting the program.

Section of the Five Years Meeting, General Conference, twenty-five independent Meetings, has apportioned funds to finance it.



Digging a water hole—gallons of water on reserve to use in fighting forest fires—safeguarding homes and villages.



Training and practical experience in skills useful in reconstruction here and abroad.

The democratic process functions in all phases of the community life of the camps—administrative, educational, social, and religious.



S... CREATION FOR DESTRUCTION"

WHAT FRIENDS ARE ASKING ABOUT CIVILIAN PUBLIC SERVICE

1. *What is Civilian Public Service?*

It is the program created in response to the Selective Service Act, offering conscientious objectors "work of national importance" to which they are assigned in lieu of military service.

2. *What is this "work of national importance"?*

Civilian Public Service has been engaged in projects of soil conservation, forest-fire prevention and experimental farming. Plans are completed for other types of work including the control of disease and the physical reconstruction of regions devastated by war or natural disasters.

The men work a minimum of eight hours a day; in emergencies up to sixteen hours.

3. *How long do the men serve?*

The same length of time as men drafted for military service.

4. *Who is assigned to Civilian Public Service?*

Men classified by Local Draft Boards or Appeal Boards as persons who "by reason of religious training and belief" are "conscientiously opposed to participation in war in any form" and who refuse military service, whether combatant or non-combatant.

5. *What are the men like?*

During 1941, 1790 men worked in Civilian Public Service. They came from all kinds of occupations; 10% of them were Friends; the others represented 65 religious denominations; their education varied from third grade to the highest academic training.

6. *How many projects are now in operation?*

There are 9 Friends camps, 7 Mennonite, and 7 Brethren camps and 1 joint project.

7. *Have the camps any connection with the military program?*

None. The camp men wear civilian clothes and have no military leadership, but they desire a schedule as exacting and work as rigorous as that of their brothers under arms.

8. *Who administers Civilian Public Service?*

The Selective Service Administration entrusted the direction of this work to the American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee and the Catholic Association of Conscientious Objectors. Other church bodies and peace organizations represented on the National Service Board, support the program, but do not take any administrative responsibility. The administrative agencies are responsible to Selective Service and ultimately to the President of the United States, for the conduct of the program.

Technical supervision of the government work projects is furnished by the National Park Service, the U. S. Forestry Service, the Soil Conservation Service, and other government agencies.

"TO SUBSTITUTE ORDER FOR CHAO"

9. What experience qualifies the religious agencies for this task?

They are intimately and sympathetically acquainted with the point of view of the conscientious objectors, associated as they are with the "historic peace churches"—Quakers, Brethren and Mennonites—which have always repudiated war as inconsistent with their religious beliefs.

They have a record of significant public service, soundly planned and responsibly administered. The American Friends Service Committee has for eight years pioneered in establishing volunteer work camps for American youth eager to serve without compensation in the relief of acute social tension and distress.

10. How is a Civilian Public Service camp administered?

Within the limits of minimum standards of health, order and work agreed upon between the administrative agencies and Selective Service, the camps are self-run. In an endeavor to apply and develop the principles and methods of representative democracy, the men in Civilian Public Service assume a large share of responsibility for the organization of camp life. They plan the program and enforce the discipline of the camp at general meetings, entrusting the execution of decisions on such matters to an elected council and committees, in collaboration with the camp director.

11. What kind of an educational program is there?

Civilian Public Service encourages religious pacifist training in six major areas: food production, housing, medical and health service, languages, democratic group action, post-war reconstruction. The work projects are the most significant educational medium but are supplemented by classes, group discussions, and individual research. In addition, the total Civilian Public Service experience is conceived as an education in cooperative processes of social behaviour.

12. What is the religious life of a Civilian Public Service camp?

Civilian Public Service is a spiritually-motivated enterprise, striving to implement the will of God in human society.

Camp directors and other Civilian Public Service personnel are men of deep religious faith. Though strictly non-sectarian and voluntary, religious expression is an integral part of camp life. For many, the half-hour meditation period before work in the morning is the core of the daily program. On Sundays, campers attend churches of their choice in neighboring communities, and are often asked to take the pulpit. Study of the Bible and of great religious thought takes place both in private and in the educational classes.

13. Who pays for Civilian Public Service?

Individual conscientious objectors, their friends and their churches have joined with the historic peace churches to pay the entire cost of Civilian Public Service through voluntary contribution. The government loans camp sites and equipment, on bond, to the administrative agencies, but does not contribute towards the maintenance of the men in camp or towards the operating expenses. The men receive no compensation for their work in Civilian Public Service.

14. Should men who cannot themselves pay the total cost of their stay in camp feel that they are receiving a dole?

No. Soldiers receive maintenance, so do these men. That the money is given voluntarily rather than raised by taxation does not change the status of the men. And those who give are affirming their faith, not giving alms.

15. Does support of Civilian Public Service commit one to pacifism?

Not at all. It merely indicates belief in the principle of freedom of conscience and appreciation of the right of a minority in a democracy.

16. What is likely to be the financial obligation of Friends for Civilian Public Service in 1942?

During 1941, to maintain a man in a Friends camp cost about \$35 a month. Friends paid the expenses of their own members who were called to service and shared equally with the Mennonites and Brethren in meeting the expenses of those men who could not themselves provide for their maintenance in camp and who did not belong to churches and organizations which contributed in their behalf.

Entrance of the United States into the war, and other factors, make estimates for 1942 uncertain. If present prospect is not radically altered, Friends Civilian Public Service will cost about \$300,000 in 1942, with Friends contributing half, or \$150,000.

17. What is the reaction of the communities near the Civilian Public Service camps to their presence?

Generally the relationships are cordial. Neighbors of the camps respond favorably to the good work and personalities of the Civilian Public Service men.

A newspaper in the vicinity of one of our camps writes: "They came to camp by train and automobile, loaded with work clothes, books and intense religious and philosophical convictions, determined to prove by their example that the government made no mistake in officially recognizing the Conscientious Objector for the first time in history."

18. What do the men in the camps feel about Civilian Public Service?

The great majority, while distressed at the intrusion of conscription into their lives and the life of their country, have indicated a definite preference for Civilian Public Service as against other suggestions for action by conscientious objectors in lieu of military service. The men are impatient to serve mankind in difficult tasks and dangerous areas and in ways best suited to their individual talents and experience. A few object to a privately financed enterprise, administered by religious agencies, and would prefer government support and direction. Many, on the other hand, have asserted they would go to jail if a government-controlled program were substituted for the present one. Most of the 550 who enrolled in Friends camps in 1941, though coming from other denominations, have looked to the Society of Friends for fellowship and the demonstration of a way of life with which they wanted to be associated.

One of the men wrote, expressing his attitude toward Civilian Public Service:

It would not be honest for me to say that I think the present program perfect or that I would not prefer to be doing the work I am best fitted for. Neither do I think we should be contented with our present program as it is; constant improvement should be our aim. But at those times when we stop to consider and evaluate some of the privileges which we are prone to accept as a matter of course, it becomes a staggering task to realize the limitless opportunities and privileges that are ours in these camps. We are privileged as have been no other group in the history of the world to work for peace in time of war.

19. Is the government satisfied with Civilian Public Service?

Officers of Selective Service and the general public have been favorably impressed by the quantity and quality of work that has been done; by the readiness of campers to accept difficult assignments for reconstruction work in this country and overseas; and by the fact that the men, their families and the churches behind them have met the full expense of their support.

Some government project supervisors have testified that the conscientious objectors often produce two or three times as much work as men in CCC camps on the same projects, basing their statements on actual records.

Following an experimental period of operation during 1941, the government approved the continuance of Civilian Public Service under the present church administration for 1942.